V

NOCTES HIBERNÆ.

Winter-nights Exerciſes.

THE FIRST NIGHT.

VII. Decads of ſacred Sentences put into Engliſh verſe.

LUCRETIUS.

Floriferis ut apes in ſaltibus omnia libant :
Omnia nos itidem depaſcimur aurea dicta,
Aurea, perpetuâ ſemper digniſſima vitâ.

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BIBLIOTECA

TO THE READER.

NOn *Schola*, *ſed contubernium*, ſaith *Seneca*, It is not ſo much the *School-Lectures*, as the *domeſtic-converſation* of the Maſter, makes a Scholar. Some have learned more of their Teacher, in an houres *walk*, or on a *fire-night*, than ſitting at the *desk* all the day. Theſe following *exerciſes*, you may ſuppoſe, had their birth by the fire-ſide, while the Maſter and his Scholars burnt away the long *Winter-nights*: the Maſter propoſing the *Latin Sentences*, as they came to mind, and the ten Scholars in their courſes rendring theſe in the *Engliſh verſe*. Certainly there is no *hurt*, what *good* is in it, or in the *example*, let the courteous *Reader* judge.

SACRED SENTENCES.

THE FIRST DECAD.

1. *Gratis accepiſtis, gratis date.* Chriſtus.

GOd's *Gifts*, on this condition, we have:
Freely muſt we Give, what He *freely* Gave.

2. *Ex abundantia cordis, os loquitur.* Chriſt.

The *Speech* bewrayes the man. The *heart* doth fill
The mouth. *Words*, as the Heart, are good or ill.

3. *Vince malum bono.* Paulus.

Do *good* for *evil* to thy Enemy.
This is the *nobleſt* kind of Victory.

4. *Igne charitatis comburendi ſunt Hæretici.* Luth.

Are Hereticks to be *burnt*? No certainly:
Unleſs with the *ſoft fire* of Charity.

5. *Nec religionis eſt, cogere Religionem.* Tertul.

Perſwade men to believe, and to live well:
'Tis *Tyranny*, not *Religion*, to *compell*.

6. *Mediis utendum, non innitendum.*

It is our Wiſdom all good *means* to try,
But upon *God*, and not on them, rely.

7. *Bona mea tibi non placent, niſi mecum.* Bern.
All thy *Goods* pleaſe not *God*, unleſs thou do
Offer (the *beſt* Oblation) *Thy ſelf* too.

8. *Non bona tua mihi placent, niſi Tecum.* Id.
All *God's gifts* pleaſe not thee, unleſs He do
Beſtow (the *beſt* of all) his own *ſelf* too.

9. *Honoramus Angelos charitate, non ſervitute.* Aug.
The *Angels* we do honour with our love:
We worſhip *Him* alone, that's all-above.

10. *Sacerdotum arma ſunt preces & lacrymæ.* Amb.
The *Armour*, which the Holy *Paſtor* wears,
Are only Theſe: His *Prayers* and his *Tears*,

THE SECOND DECAD.

1. *Omnis infidelium vita peccatum.* Proſper.
TIl, to believe in *Chriſt*, thou doſt begin,
Thy whole life, yea and thy *good deeds*, are ſin.

2. *Acerba mihi vita otioſa.* Calvin.
My pains and labour's *ſweet*. Then I diſpleaſe
My ſelf moſt, when I moſt do take mine *eaſe*.

3. *Qui parcit Lupo, mactat gregem.* Chryſoſt.
Spare the *wolf*, ſpoil the *flock*. If not withſtood,
The *Bad* would quickly ſwallow up the *Good*.

4. *Deus morum emendatione placatur.*
How ſhall I appeaſe God? by what *Sacrifice*?
Amend thy *life*, and that will Him ſuffice.

5. *Tempus*

5. *Tempus Vitæ, tempus Pœnitentiæ.*
Cast not all hope away. Whilst there is *breath*,
There's time to *pray*: but no hope after death.

6. *Pœnitentia sera, raro vera.*
Deferr not to *repent*. 'Tis seldom *true*
That's not done, 'til you bid the world *Adieu*.

7. *Amat, quia amat.* Bern.
Why have we so much kindness from above?
There is no *cause* of Gods love, but his *love*.

8. *Doleat homo Christianus, & de dolore gaudeat.* Augustin.
Grieve, that thou hast so often, for a toy,
Displeas'd thy God; thy *Grief* will turn to *Joy*.

9. *Imminet occasioni suæ Diabolus.* Hieronym.
Beware of *Idleness*: for then's the time,
Satan betrayes thee to the foulest crime.

10. *Dei providentiam, non minus Gehenna commendat, quàm promissio regni.* Chrysost.
To *promise* Heaven, and to *threaten* Hell;
That shews Gods care of us, & This as well.

THE THIRD DECAD.

1. *Affectum inquirit, non factum exigit.* Ambros. *de Abrahamo.*
THe *Will's* prov'd and accepted: but the *Fact*
God doth not alwayes rigidly exact.

2. *Ubi peccatum, ibi procella.* Chryſoſt.
The raging *Tempeſt*, that our Ship is in,
Whence is it, but from our more raging *Sin?*

3. *Lacrymæ Auditorum, laudes tuæ.* Hierom.
The greateſt *praiſe* unto the *Preacher* comes
From the Attentive Hearer's *tears*, not *humnes.*

4. *Tu qui Chriſtianus es, fugeforum.* Chryſoſt.
Go not to *Market*: or exactly ſee,
Thou deceive none in ſelling, and none thee.

5. *Deus eſt totus oculus.* Auguſt.
Hope not to hide thy ſelf, where *God* can't ſpy;
Nor boldly ſin ith' dark; for He's *all-eye.*

6. *Divites diſpenſatores Dei.* Hieron.
Rich men are God's *diſpenſers.* What they have,
Is not ſo much their own, as *God's* that gave.

7. *Ars artium, regere hominem.* Nazian.
Among all *Arts*, human invention can
Find out, the *greateſt* is to govern *Man.*

8. *Superiores ſunt, qui ſuperiores eſſe ſciunt.* Bernard.
Above the reſt, truly *ſuperiours* be
They that well *uſe* ſuperiority.

9. *Fides ſuadenda, non imponenda.* Id.
Lure to the true *Religion*, you ſhall draw,
By fair *perſwaſion*, than by *force* of Law.

10. *Non remittitur peccatum, niſi reſtituatur ablatum.* Auguſt.
Ask God for *pardon*: but firſt, if you can,
What you unjuſtly took, *reſtore* to man.

THE FOURTH DECAD.

1. *Beatius eſt dare, quàm accipere.* Chriſt.
MOſt men had rather *take*, than give: but more
Bleſſed is he that *gives* out his ſtore.

2. *Orationi lectio, lectioni ſuccedat oratio.* Hier.
Pray, read: read, pray. Ingenuous Scholars ſhou'd
Uſe this Religious *Viciſſitude*.

3. *Clavis ſcientiæ, frequens Interrogatio.*
Frequent Interrogation is the *Key*
To open unto *Wiſedoms* houſe the way.

4. *Adverſarius in pectore conatur Chriſtum occidere.* Hieronym.
Guard thy Grace well; for, beſide all the reſt,
Thou haſt an *enemy* in thy own *breſt*.

5. *Sufficit diei malitia ſua.* Chriſt.
Load not thy ſelf with cares beyond this night:
The burden of *one* ſingle day's not light.

6. *Ubi theſaurus, ibi & cor.* Chriſt.
Lay up in *heav'n* thy treaſure. Surely where
Thy treaſure is, thy *heart* is alſo there.

7.

7. *Quis te discrevit?* Paulus.
Hast thou 'bove others any *Excellence?*
Remember, *God* hath made the difference.

8. *Non est ad Deum toto corde redire, nisi sciſſo corde.* Bernard.
The *contrite* heart is best, not stone or oak:
And that heart's *whole* to God, that is so broke.

9. *Nemo potest duobus Dominis servire.* Christ.
Two Masters are too much. If you serve *one*,
And him the best, you must serve *him* alone.

10. *Quod tibi factum vis, alteri feceris.* Christ.
Whatever you'd have to be done to you,
Render the *same* unto your Neighbour too.

THE FIFT DECAD.

1. *Inimici hominis, domestici ejus.* Christ.
LOok *circumspectly* to thy self: for some
Will be thy *Enemies* at thy own *home*.

2. *In auribus Dei, desiderium vehemens clamor magnus.* Bernard.
God doth not onely *vocal* prayer hear:
A strong *desire's* a *clamor* in his ear.

3. *Facit hostis securos, quos cupit esse captivos.* August.
Satan's grand plot is to make us *secure*:
Or then he may soon make us *Captives* sure.

4. *E centum millibus vix bene moritur, qui male vixit.* Hieron.
He that lives all his *life* ill, and well *dies*,
One, of a (thouſand?) hundred thouſand is.

5. *Ibi pecca, ubi Deus non videt.* Bernard.
In that place take the boldneſs for to *ſin*,
(If thou canſt find it) where *God* looks not in.

6. *Nec ſperes aliquid, nec extimeſcas.* Boet.
Be not diſturbed, nor with *hope* nor *fear*:
Keep thy minde from all clouds of paſſion clear.

7. *Calamitas ſæpe diſciplina virtutis eſt.* Minut.
Evils have *good* effects. Oft-times the *fool* (ſchool
Growes *wiſe*, being taught in ſharp afflictions

8. *Non eloquimur magna, ſed vivimus.* Id.
Our *deeds* excell our *words*: ſaid they of old.
But now, our *hands* are faint, our *tongues* are bold

9. *Infeliciores, qui faciunt, quàm qui patiuntur injuriam.* Boet.
In true eſteem, they more unhappy be,
Who *offer*, than who *ſuffer* Injury.

10. *Quid juſtius? Non audivimus, non audimur.* Salvianus.
We may, if, when God calls, *we* will not hear,
That *God* will not hear our call, juſtly fear.

THE SIXT DECAD.

1. *Volumus delinquere, & nolumus verberari.* Salv.

WE all are apt and prone to *do offence*, (thence.
But would not *bear* the *ſmart* that followes

2. *Qui vadit plane, vadit ſane.* Salomon.

Who walks *upright ly* and goes not aſtray,
Walks in the *ſafeſt* and moſt happy way.

3. *In multiloquio non deerit peccatum.* Id.

The place is ſlippry, where the *Tongue* doth dwell:
'Tis rare, for one to ſpeak *much*, & ſpeak *well*.

4. *Domus mea, domus Orationis.* Deus.

God ſaith, *My* houſe the houſe of Prayer is,
May not we ſay, The houſe of Pray'r is *His*?

5. *Vigilate & orate.* Chriſtus.

Watching and *Pray'r* are well joynd. Surely He
Prays not aright, whoſe prayers drowſy be.

6. *Humanæ mentis vitium eſt, magis ſemper velle quæ deſunt.* Salv.

'Tis *folly*, good things *preſent* to deſpiſe,
And on the *abſent* alwayes caſt our eyes.

7. *Nulla major voluptas, quàm voluptatis faſtidium.*

No greater *pleaſure* to the braveſt men,
Than ſordid wayes of pleaſure to contemn.

8. *Divitiæ*

8. *Divitiæ ſi diliguntur, ibi ſerventur, ubi perire non poſſunt.* Auguſtin.
Your Goods and riches if you truly *Love*,
And would *ſecure* them, lay them up *above.*

9. *Mendici Dei ſumus: ut cognoſcat ille mendicos ſuos, cognoſcamus nos noſtros.* Id.
We are *Gods* Almes-men: that we may be known,
And heard by *him*, let's not forget *our own.*

10. *Quomodo poteſt obſervari à populo, qui nihil habet ſecretum à populo.* Id.
Obſervance from the *people* how can he
Expect, whoſe *manners* only *vulgar* be?

THE SEVENTH DECAD.

1. *Habenti dabitur.* Chriſtus.
HE that *employs* his *Talent*, ſhall have more:
The *ſlothfull* loſes what he had before.

2. *Unum eſt neceſſarium.* Id.
Men of this world *many* things needfull call:
But Chriſt ſaith, He that hath *one* thing hath *all.*

3. *Beati pacifici.* Id.
The name of *Peace* is ſweet: and peacefull Ones
The *God* of Peace owns for his *genuine* Sons.

4. *Omnia*

4. *Omnia iſta contemnito, quibus ſolutus corpore non indigebis.*
What things you ſhall not *need*, when *ſeparate*
From this frail body, prize at a low rate.

5. *Natalis Domini, natalis eſt pacis.* Leo.
Why ſhould the memory of *Chriſt's Birth-day* ceaſe?
His Birth-day is the Birth-day of our *Peace.*

6. *Reconciliatione contempta, nullum poſſumus promereri ſolatium.* Chryſoſt.
Themſelves to *men*, who will not *reconcile*,
Yet look for peace from *God*, themſelves beguile.

7. *Attende ad cœleſtia bona, & videbis quod omnia iſta temporalia nulla ſunt.* Thomas à Kempis.
Look up to heav'n; *eternall* things are there:
The *temporall* compar'd *nothing* appear.

8. *Noli nimis in ſenſu tuo confidere.* Id.
Be not too *confident* in thy own *ſenſe*:
But *value* other mens intelligence.

9. *Soli Deo & Angelis eius opta familiaris eſſe, & hominum notitiam devita.* Id.
Shun much acquaintance. *God* and *Angels* are
Companions only worthy of our care.

10. *Levis omiſſio exercitiorum vix ſine aliquo diſpendio tranſit.* Id.
Be *conſtant* to thy exerciſe. *Omiſſion*
(Though but for once) begets *indiſpoſition.*

FINIS.